Fear not,
I am the first and the last,
and the living one;
I died,
and behold I am alive for evermore.

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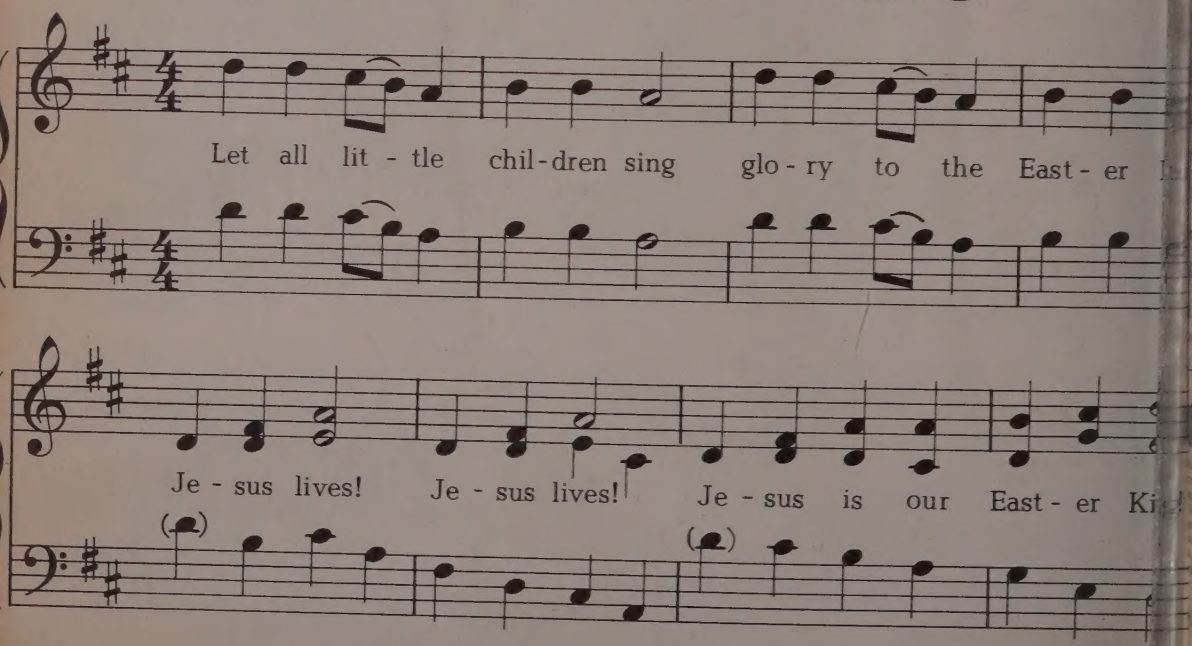
Lutheran Herald
April 1, 1958 • Vol. 42 • No. 13

THE EASTER KING



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Lutheran Herald

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l organ of The Evangelical Church. Published weekly burg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota. Adolph E. Haugan, General Manager; Albert E. Anderson, Circulation Subscription price, United States and Canada, per year $3.00. Entered l class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America burg Publishing House, Minneapolis 15, Minnesota.

Silent Wednesday

Holy Week. . . . The most important seven days in the history of man. . . .

Although the exact sequence of events is not always clear to us, we can discern, even now, the straight lines of divine order. . . . Sunday: The garments in the dust—the Hosannahs as the prelude to the "Crucify." . . . Monday: Sermons with the urgent and heavenly note of finality—the withered fig tree—Caesar's coin. . . . Tuesday: The terrifying wrath of the Lamb over institutionalized and personal sin among the scribes and Pharisees—the fire and color of His last sermon to the city and the world—the sureness of justice and the coming of judgment. . . . Night and prayer in the light of the Easter moon on the Mount of Olives. . . .

Wednesday is silent. . . . If anything happened, the holy writers have drawn the veil. . . . Everything that God could say before the Upper Room had been said. . . . It was man's turn now. . . . Perhaps there were quiet words in a corner of the Garden, both to His children who would flee and to His Father who would stay. . . . Wednesday was His. . . . The heart of that mad, crowded Holy Week was quiet. . . . Tomorrow the soldiers would come, and Friday there would be God's great signature in the sky. . . . Thursday and Friday would belong to time and eternity, but Wednesday was of heaven alone. . . .

Silent Wednesday. . . . If our Lord needed it, how much more we whose life is the story of the Hosannah and the Crucify. . . . Time for prayer, for adoration. . . . Time to call the soul into the inner court and the Garden. . . . In our crowded world we are lonely because we are never alone. . . . No time to go where prayer is the only sound and God is the only light. . . . We need more silent Wednesdays. . . . In the glory of the Cross above our dust our silence can become purging and peace. . . . God speaks most clearly to the heart that is silent before Him. . . .

O. P. Kretzmann

But Who Wants

To Li

A Roman Catholic priest whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverly Hills, California. As he took leave of his host he said, "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or as we think so securely, that the thought of heaven seldom visits our minds, and is not always welcome when it presents itself. F. W. H. Myers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying, "Of course, if you press me, I believe that we shall all enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

Faith Is the Promise

Why should talk about life after death be disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat the glorious imagery of the Bible so. It is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral victory, harps of abounding happiness, gold of the timelessness of heaven—gold does not rust—and of the preciousness of it. Stainless purity, moral victory, abounding happiness, infinity—the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

And what makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-bye forever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship, which meant so much, is forever.

It is when love takes full possession of our hea the desire for immortality is strongest. Love brook final separation or endure the thought o tion. Eighteen years after his wife's death David dedicated to her his greatest book. It was chara of the man that the book was dedicated not memory but quite simply "to H. W. C.," as if still beside him. Right up to his last days he say that all through the years (and he lived years after her passing) he had never lost the vi that she was alive, more alive than ever, and away; and he never ceased to cherish the active tion of a rich and happy reunion with her in beyond.

Does anybody maintain that he is not inter immortality and has no wish to live forever? not thinking too much about yourself? Think o an honored leader, a revered teacher, those most to you. Can you tolerate the thought of anyone to you being blotted out? Remember, too, th are those to whom you are precious. Even if contemplate your own death and say, "I do whether that is the end of me or not," there who would care and do care deeply. There is in you that goes beyond yourself, so much that others, others whom you love and who love

New Truths, New Beauties

Moreover, when anyone says that he has n live forever he has failed to grasp what the hope of immortality is. It is not just a promise ending existence, without heights or depths challenge or achievement. That would be a finite boredom and monotony.

In the case of the Christian hope of imm is not just an endless prolongation of the life here on earth but a life that has quality as w tinuity. It is not just more of the same but finer and better. Never think of immortality of duration only.

rever?

norrow and tomorrow and tomorrow
eps on this petty pace from day to day . . .

ose words, Shakespeare has expressed the in-
e tedium of a mere succession of days. What the
n faith means by eternal life is not never-ending
e, but a life no longer subject to temporal con-
at all, without limitations, with many mansions,
realms where there are new truths to find, new
to enjoy, new personalities to know. "To die,"
mes Barrie, "will be an awfully big adventure."
the tombstone of the historian John Richard
were inscribed the words, "He died learning."
life William James was asked why he felt the
l need of immortality. He answered, "Because
ast getting fit to live." This life is too short for
fillment of our purposes and ideals. It is given
dom, and yet the oldest and wisest have so much
a; for growth in goodness, and yet so much evil
s; for patience and sympathy and self-control
e, and yet we are fretful and hard and weak and
But the living hope which the resurrection of
begets in us is that in the life to come the limita-
which hamper our growth here will be removed.
ll find ourselves in a new environment in which
etter nature will have its full development—
h of heart for higher service, vigor of mind for
ruth, purity of soul for the vision of God.

On earth the broken arc,
In heaven the perfect round.

en the Bible speaks of the rest that is the reward
se who enter heaven it does not mean idleness,
s relaxation, a kind of perpetual holiday. Parody-
ch a conception somebody described a maid-of-
rk as saying in her weariness:

e where loud anthems is always a-ringing,
s I've no voice, I'm clear of the singing,
mourn for me now. Don't mourn for me never,
oing to do nothing for ever and ever.

Who would want to do nothing for ever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

We doubt not that for one so true
There must be other, nobler work to do.

"His servants shall serve Him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting.

From Death to Life

The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears my word and puts His faith in Him who sent me, has eternal life; no judgment will be passed on him; he has already crossed over from death to life." And again: "This is life eternal—to know Thee the only true God, and Jesus Christ whom Thou hast sent." So far from turning attention away from this present life the Easter Gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be other-worldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come.

All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

Murillo, 1617-1682 (Three Lions Photo)

Surely he has borne our griefs
and carried our sorrows;
yet we esteem him stricken,
smitten by God, and afflicted,
but he was wounded for our
transgressions,
he was bruised for our iniquities;
upon him was the chastisement
that made us whole,
and with his stripes we are healed.

Isaiah 53: 4-5

Prayer for Good Friday

Dear Father, God . . .

A weary penitent kneels at your Cross.
The way has been hard and steep and lone
Except for overwhelming love that becko
from this hill, I could not come.
For as I sought to find Thee here, befo
eyes there flashed a vision of Christ
bearing His heavy-weighted Cross to
Calvary.

Though crowds were there, He walked alo
And as He passed His eyes were fixed on
I looked upon His broken, bleeding body
I saw His soul descend to lowest depths
I saw His spirit sobbing, crying, sighing.
I saw Him slowly die.
And then I turned away from Him.

But now I have come back.
The heart that searched for peace has
found it here.
He bids me hear today a prayer that ec
from His lips, "Father, forgive . . ."
A quiet rapture broods within my so
I have placed myself a captive to
abiding rest . . . "Thou, my child, sh
be with me."
Forever ought I raise my eyes to meet w
thankfulness the love that pours from
His.
Forever would I feel His hand that rests
on me in benediction.
Forever in exultant worship would I b
my heart before my King who whispe
"It is finished." Amen.

MELVA ROE

vers sing of Him.
ur-de-Lys announcement bring
trumpet-Gladioli chime the golden air.

andidum foretell of His conception,
rn of Glastonbury, Starwort, Rosemary,
ia symphonize the stable door.

ve and the Balsam,
soothing sound of strings,
weary, salve the wounded,
the touch in His hands.

leaves suffer blight
blossoms wither and go,
e are curiously antiqued and pressed)
their roots in the winter,
y their necks in the cellar,
eir faces in the sand,
Lilies return with a shout
megranates burst their pods
ercussion of spring.

MAYNARD STOKKA

He Is Risen

sunrise lights the sky,
arts with hope lift triumphs high—
ming Christ is risen!

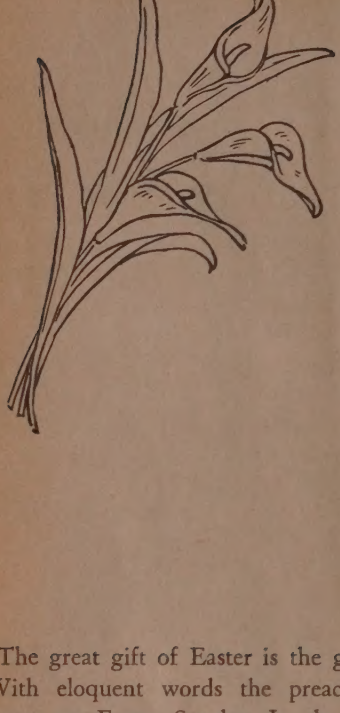
ss past, the victory won;
ave could not hold God's own Son.
is risen!

Choirs, sing! Glad anthems raise
kfulness and glorious praise,
rist the Lord is risen!

, sing for joy! He lives, He lives!
eace and hope today He gives;
o Him—Christ the Risen.

ELEANOR PEDERSON HILLMANN

Photo by H. Armstrong Roberts



Easter's Great Gift

By Gerhard E.

"The great gift of Easter is the gift of eternal life!" With eloquent words the preacher proclaims this message on Easter Sunday. In the worship order for the day, in the hymns and prayers employed, that is the refrain of Easter.

Our Easter worshiper listens attentively. He is deeply stirred. Emotions not easily explained fill his heart. Then the service ends and he is homeward bound. As he goes he reflects on all he has heard. He begins to ask himself certain questions. He asks them, not skeptically, not complainingly, but wistfully, anxiously, expectantly. The simple fact is—he wants his Easter faith to be true, and real, something more than mere words or a passing emotional experience, something more than even a doctrine taught by the Church, something that he can grasp and use in the days that lie ahead.

"The great gift of Easter is the gift of eternal life." What does the preacher mean? What is "eternal life"? What does the Bible mean when it uses this expression? Do modern thought and speech offer any other words that might make the matter more clear?

Our Easter worshiper's questions deserve an answer —as clear an answer as words can give. Upon the rightness of that answer rests the entire claim of Christianity to be the one, true, saving religion for mankind, And so our Easter worshiper and his questions are not to be brushed aside. Rather let him be dealt with patiently. After all, he represents many individuals. them might well be you or I.

The Life Beyond

Here is the first observation: When the prea clares the great gift of Easter to be "eternal *is affirming the reality of life beyond the gra*

Jesus Christ crucified suffered death. But d Him was not the end of life. In a manner too m for human minds to comprehend, He who c restored to life and continued to live. Death was but a change. His broken body was rene dued with a power and strength not previous fested. And yet, with all that was so different, the same Jesus the disciples had known be same Friend, the same Savior. His was a life grave could not hold and death could not des

That which was true with Him is true also w who have identified themselves with Him in loving service. Life, for the Christian believe a dead-end street with a "Stop" sign called dea ing the way. Death may indeed come as a r ruption to our human plans. It may be frau pain and grief. But for God's children life tinuing process. Change is involved, renewal, tion so wonderful that human words cannot describe it. But the simple fact is that life goes life on a higher level, life that perpetuates an the personality of the individual even as the re on Easter did the life of our Lord.

s the faith of Easter, the preacher's great affir-
as he leads his people in worship on this high
ny questions are left unanswered in the simple
on of it all. But let our thoughtful Easter wor-
onder the basic truth here offered and the
for its being offered. Then he will find that
f his most anxious questions concerning the
of life and death have already been answered.

What Kind of Life?

ond observation concerns *the quality of that*
s well as its quantity; its content as well as
nt; its depth as well as its length.
djective "eternal" is difficult to handle. Ordinari-
eans everlasting, timeless, having neither begin-
ending. A careful reading of the New Testament
veal further meanings attached to this word.
Greek original the word for "eternal" is *aionios,*
neans "pertaining to the aeon or the age." What
neant? The context tells us. It is the Messianic
age in which Christ shall reign, the age for
He bade us pray, "Our Father . . . Thy Kingdom
Thy will be done."
nort, the life of the age, the life that lasts, is the
an life, the life that He, our Lord, lived and
He now imparts to us if we believe His Word
alk His way. This life shall last and not pass
This is eternal life.
ancient Greeks did not have the miracle of
to guide them, but their keen minds were already
g out for its truth. They taught that *"the excel-*
comes the permanent." Perhaps we moderns, far
an the Greeks, would ever have deduced the
e of eternal life from our observation that "the
nt" tends to become "the permanent," while evil
both to destroy and be destroyed.
there is that which is implanted deep within
ul of man that makes this Christian doctrine not
reasonable and commendable, but even necessary
ompelling. The goodness of Christ—how incon-
e to think that it should ever have gone down to
defeat. On the other hand, how very right and
able to expect, to believe, and now actually to
hat His goodness really lives, that it lives in Him,
t lives in His followers, that it will always live.
re is a proverb, attributed to the French, which
hat when a man is right, he is always more right
he thinks he is. In other words, when a man is
he has more help on his side than he realizes.
is with Him. The forces of good are with him.
his fits properly into the Easter pattern. Easter con-
the highest morality the soul knows. The thing
happened on Easter was the thing that was *right,*
ning that ought to have happened in a moral world
by a righteous God.

It Begins Today

A final observation: *When we live the Christlike life we already share in and have a foretaste of "eternal life."*

It was some time before the full significance of their Lord's resurrection dawned upon the disciples. Their world, for a while, continued to be fear-ridden and death-haunted. The memory of Calvary's agony and the cruelty that caused it was still frightening, even paralyzing. Soon enough, however, the truth became more clear. He was not dead but alive. He was with them, sometimes seen, sometimes unseen—but with them. His power was in them, His life, His joy. They knew it and, knowing it, they were changed men. Their fear was gone. Life still offered its problems—but they were now sharing in a life that neither sin nor death could end or destroy.

The experience of the disciples continues to offer a challenge to all who ponder life's present meaning and future possibilities. "He that believeth on the Son hath life." Let the eager questioner appraise once more the life of Him whom Easter honors. Let him compare it with the holiest and best our world knows. Let him observe what it has done and continues to do in the lives of men. Let him dare to hope that an experience that has made heroes of cowards and saints of sinners can do something of the same for him. Let him espouse (it may be only in an experimental mood at first) the life of the believer in Christ. Let him dare to do it honestly, earnestly. Once again the miracle will repeat itself. Out of the honest venture of faith will be born the conviction of a great certainty, even that which believers have enshrined in the Apostles' Creed when they say: "I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting."

One of the most highly praised works of sculpture created by the artist St. Gaudens is his statue of "Grief" in Rock Creek Cemetery in the nation's capital. This statue represents a shrouded, seated figure. The face is extremely beautiful in a classic way, expressing self-control and courageous resignation. The artist is said to have tried to express the idea of the man for whom this work was done, a husband grieving over the loss of his wife. Death is the great destroyer. Death is inevitable. Let man be brave and accept without tears or complaint what he cannot master or explain.

St. Gaudens' conception is a noble one, but there is one far nobler. Not far from this famous statue is an humble gravestone bearing the inscription: "In Christ shall all be made alive." Here again the meaning is clear. Death is real, but it is not the final answer. Christ has risen from the grave and has opened the gates of paradise to all believers. Our partings are only for a little while. Easter is here—and the great gift of Easter is the gift of eternal life.

How to Buy an Organ

By Gerhard C

Photos by Rol

So you are going to buy an organ? How do you go about it? You would like to get an instrument which you feel is really good because, after all, this organ is going to be used to lead the congregation in the worship of God. Furthermore, it should conform to high musical standards. Finally, with these two points in mind, you want to make as economical a choice as possible because the money of your congregation is already being stretched to cover more areas than it can do well.

In order to get your project underway you elect, or appoint, some individuals who have musical gifts or interests, or just plain open minds. These people then proceed to gather information which will guide them.

This necessitates some traveling about and talking with other people, and—listening to organs, as many as possible. You urge care in choosing whom to talk with because not everyone, musician or otherwise, is blessed with the same amount of objectivity or knowledge in the area of appropriate church organs. This is a rather specialized field, and you feel that your congregation would be best served by the advice of those who have demonstrated both a thorough knowledge of church music and a sensitivity to the aims and purposes of the Church.

The committee of church members and the pastor then draw up a list of people to see and organs to hear. It might be better not to see a salesman at this point because you still don't have any objective information on what your particular congregation and church building should have. You make your fact-finding trip, satisfied that the money you spend doing so is well spent because it is relatively little in proportion to the investment the congregation is about to make.

You hear certain organs which sound like those you have heard before. Others do not, so you find out why. Certain ideas organists and other musicians give you will sound familiar. Others will not. So you find out why they do or do not. After all, it is perfectly possible that some of the unfamiliar ideas might be just as good as the familiar ones, maybe even better. If you are in an area where it is possible for you to hear several organs and talk with a number of people, you discover that you are beginning to get a grasp of what is desirable in a church organ.

One of the things you probably will have learned by now is that a good church organ does not come off an assembly line. It has some of the qualities of a Stradivarius violin. It has its own musical personality. There isn't another organ quite like it. It long time to build it, months depending on its size. It mus signed specifically for your ch cause the design of your ch shape, size, seating capacity, a properties—all enter into the tions of tonal make-up and lo the organ.

Of course, if you are in the position of planning a new building, you can avoid many and difficulties by consulting builder before you even draw Having learned that you d an organ off the assembly lin of a store window, you take logical step. You will have pretty fair idea by now whi builder to turn to for an es your situation and a set of pi cations.

So you write directly to th and ask them to send a repr to see you. This gentleman n you and the committee. He appraise the general charact the building, and probably questions. Where does the How large is the congregat information the builder will with him to use in calculatin of the organ.

He will send a document cludes a specification list and a contract. The specificatio show the type and numbe and other mechanical aids proposes for your organ. T may even send two or thre specifications, each of whic would serve you well, but wh offer your congregation a choices.

Having received specifica the various builders with consulted, you now proceed decision: which organ is i be? You want the organ to

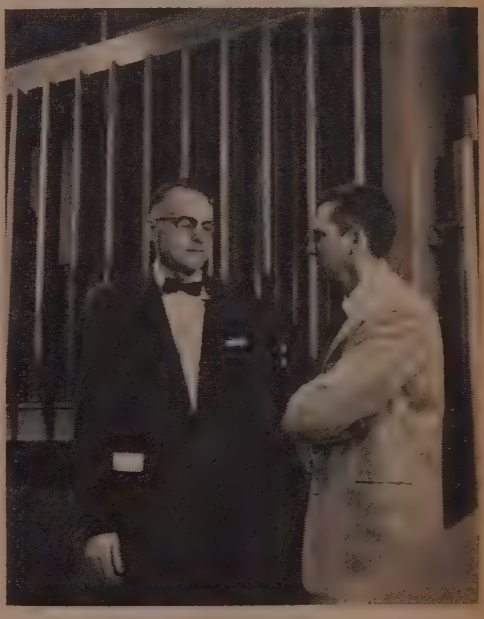
Organist and committee members listen closely as the organ is demonstrated.

because it is going to adorn
ship of the Lord. For this
should satisfy the require-
f the best church musicians
w. It is now your task to
ese factors against the ability
ngregation to raise the money
he bill.

of all you must decide which
ecifications come closest to fill-
r primary needs. In the final
the organ's main function in
ran church is to accompany
ational singing. This needn't
ch a large organ, depending
size of your church. For a
with limited resources it can
quite reasonably and effective-
vided your builder bases his
n sound musical principles.

is point you might feel the
y for some more expert opinion
our own. So you make another
one of your earlier advisers
k him to interpret for you the
gs, in terms of actual sound,
various types of pipes. If you
discovered it before, you might
now that a 4-foot pipe sounds
ve higher than an 8-foot pipe,
at a 2-foot pipe sounds an octave
than a 4-foot, and that this
stinct musical significance for
rgan and for how your congre-
will sing. These different length
reinforce the natural system of
nic tones which are basic to
itself, and therefore ought to be
d in the right proportion in
iven set of specifications for a
organ.

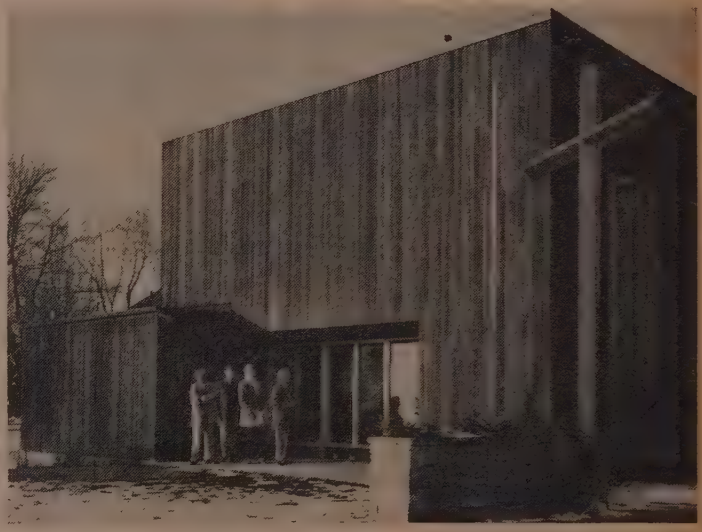
ing gotten the considered opin-
your expert, and having satisfied
lf that any of two or three of
ecifications you have will handle
rimary job of accompanying the
egation, you can now determine
ner or not your financial resources
llow you to settle on a specifica-
which will give you more than
he primary tonal requirements.
will have the obvious advantage
ing you greater tonal variety than
would otherwise have. This speci-
on you present to the congrega-
or authorized purchasing group
e most desirable one they can get
the money you have available.



Even a small church can afford a pipe organ—a fact more church members are beginning to realize. (Above) Members of Paynesville Lutheran Church of Paynesville, Minn., decided the balcony was the place for their organ—near the choir and placed so the music floods over the entire congregation during hymn singing. Such small units can be placed in the smallest balcony.

(Right) The Rev. Carl J. Hanson, pastor of the Paynesville church, discusses the new organ with Gerhard Cartford.

(Below) Paynesville Church, built for $36,000, is now equipped with a $6,000 pipe organ.



The Victory of the Cross

Therefore I will divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he poured out his soul to death,
And was numbered with the transgressors,
Yet he bore the sin of many,
And made intercession for the transgressors.
Isaiah 53:12

And Jesus came and said to them, "All auth
heaven and on earth has been given to me. G
fore and make disciples of all nations, b
them in the name of the Father and of the So
the Holy Spirit, teaching them to observe al
have commanded you; and lo, I am with you
. . ." Matthew 28:18-2

Tradition tells us that it was a long, long time before the followers of Jesus were able to accept the cross as the symbol of the Christian faith. That is understandable. The cross was a Roman instrument of execution. It represented inhuman torture, lingering death, the worst humiliation that could come upon a person and upon those who loved him. And they had seen their beloved Jesus die on such a cross. No wonder they hated it!

Yet it is equally understandable that the cross became the symbol of Christianity and the most revered object in the world. Had the superficial view of Calvary on the evening of Good Friday been the correct one, that would never have happened. Look at it: there are three crosses—empty, but only because it was against Jewish law that a corpse be on public display on a great religious festival; otherwise the three crosses would still have been occupied, but by three dead men. Then Calvary would have symbolized not only "man's inhumanity to man," but also the Bible saying that "the wages of sin is death."

To some, that is exactly what Calvary does symbolize; that is accurately what the cross means. One edition of Renan's life of Jesus has at its very close a crude picture of the dead Jesus hanging on the cross, a picture which characterizes Renan's view of Jesus as a pathetic, well-meaning idealist whose death marked the end of a fruitless life.

But the disciples came to see that there was *victory* on Calvary, that the cross, truly understood, is the symbol of life, that the Lord's dying words, "It is finished," were not the sigh of defeat but the triumphant voice of One who had finished the course divinely ordained.

Is it not worthy of note that Isaiah, viewing the Man of Sorrows with the eye of the prophet, sees the victory of the cross so clearly? At the conclusion of his poignant description of the "Servant of the Lord" who bore the iniquities of man, Isaiah pictures the triumph Servant and His eternal reward.

This is exactly the same message that Paul more than seven hundred years later: "Theref has highly exalted him and bestowed on him which is above every name, that at the name every knee should bow, in heaven and on e under the earth, and every tongue confess t Christ is Lord, to the glory of God the Fathe 9-10). Turn again to the verses of Isaiah 53 wh at the top of this page. Is there any differenc whatever. *That* is the victory of the cross!

And so on and on—for here is the victor individual who, "lifted up from the earth" magnetism of the cross, finds on Calvary his birthplace. And here is also the assurance of th of the Church—here on earth militant and oft ing; in eternity triumphant and glorious. The tory at the cross, because He who died there ever. Good Friday and Easter are bridged by t "He is not dead but liveth."

*

O most loving Jesus, we sinners beseech Th us:
That, being dead unto sin, we may live unto ness;
That we may not glory, save in the cross of ou Jesus Christ;
That we may take our cross daily and follow
That Thy blood may cleanse us from dead serve the living God;
That, looking unto Thy example, we may fo steps;
That, being partakers of Thy sufferings, we also of Thy glory:
We beseech Thee to hear us, O Jesus. Amen.

† Death Is Swallowed Up in Victory †

The Foreign Aid Program

discussion of the 30th chapter of the Book of Dr. George Adam Smith states, "To Isaiah, a s politics are not arbitrary; they are not depend- the will of kings or the management of parties. are the natural outcome of the nation's character. the people are, that will their politics be."

s this judgment of Isaiah apply for our nation in ar 1958? In examining this question, perhaps ne reader, can best do so by a bit of make-believe. ne that you are a member of the United States ess. You have heard the President's recommen- that Congress appropriate for 1959, $3,942,000,- r what is called "the Mutual Security Program" ore frequently referred to as "Foreign Aid."

, as a Congressman, have listened to facts that

About two-thirds of this proposed appropriation military assistance and defense support. For every f these dollars our allies are spending four dollars. refore means that five million men are added to efense forces upon which our own nation depends. out this assistance the United States faces the al- ive of drafting more of its own young men for gmed forces.

About one-third of the assistance program is for omic aid. The money is used largely for loans to the nations of Africa and Asia to help themselves. record of repayment of these loans has been excel-

) Most of the foreign aid money is used for pur- es in the United States. Consequently it produces ands of jobs for Americans.

) In the past three years Russia has provided the valent of three billion dollars in help to the nations frica and Asia.

) It is almost assured that whoever has the good- of Africa and Asia will be the world's leader in generation.

As you ponder these facts, there seems to be only one right way to vote, namely *yes*. But you hesitate. Back home there are so many who glibly speak of a "give-away program." How can you face these well-meaning but poorly informed people in the next election?

This question which you face as an imaginary Congressman is a very real and serious question for those who actually represent us in Congress. These men and women will have to vote on the foreign aid program, likely this spring or in early summer.

There is an actual possibility that the foreign aid bill will be defeated. It was the very serious implications of such a decision that led President Eisenhower to call a non-partisan citizens' *Conference on Foreign Aspects of United States National Security*. Some 1,200 citizens from all over the nation met for a one-day, twelve-hour meeting in the Statler Hotel in Washington, D.C., Tuesday, February 25. It was my privilege to be one of the citizen-guests at this conference.

The conference had been organized by the Honorable Eric Johnston. The herculean task of selecting names for invitations, getting and processing replies from those invited, was done in three weeks. It required 18-hour workdays for many on Mr. Johnston's staff, but the work got done—it isn't only church offices that put in over-time stints. To avoid offense, the expenses of the conference were covered by private gifts.

Few programs, even in Washington, have offered such a galaxy of speakers:

Mr. Eric Johnston; Secretary of State John Foster Dulles; Mr. Adlai E. Stevenson; Secretary of Defense Neil H. McElroy; Director Allen W. Dulles, Central Intelligence Agency; Rev. Edwin T. Dahlberg, Pres. Natl. Council of Churches of Christ in America; Rabbi Theo. L. Adams, Pres., Synagogue Council of America; Bishop Fulton J. Sheen, Auxiliary Bishop of New York; Former Secretary of State Dean Acheson; Former President Harry S. Truman; Vice President Richard M. Nixon; Dr. James R. Killian, Jr., Special Asst. to the President for Science and Technology; President Eisenhower.

The presentation of each speaker was on a high level: factual and above party interests. Mr. Eric Johnston set the tone when in his opening statement of welcome he declared, "Our common commitment in this day's meeting is to our country." In the President's dinner address, which concluded the day, he pointedly summarized the issue: "If anyone . . . wants to judge this entire program only on a 'what's-in-it-for-me' basis, he can find all the justification he needs, but beyond this, if others want to add another element 'do unto others as you would have them do unto you,' I see no reason to apologize for acknowledging this kind of motive."

(Continued on page 18)

By the Rev. Carlyle W. Holte

The Burial

Let us together
bury our Lord.
This is not a history.
We are not simple bystanders.
If we be disciples,
if we be His followers
this is our duty
and our honorable right,
to bury Him.

"Save thyself, Galilean . . .
We have no other king but Caesar."
At the day's end
the long day's end
the dwindling crowd
returns
Thirsty . . . having seen His thirst,
weary . . . viewers of His eternal weariness.

"Give us a drink, barkeeper
It has been hot in the sun.
We have been railing at one
Who called himself our king.
It is wearying work to taunt
a king.
Give us a drink.
We are cold.
We are hot.
The shadows came suddenly
tonight.
The world is not right,
not right.
Quickly—a drink
to cool us,
warm us,
give us courage.
We have been talking;
the talking is done."

Crowds walking
back to the city.
The man of sorrows drowned
in an overflowing cup
of sorrow.

He must be buried.
He is dead.
We bury our dead,
We hide
the slack limbs
the sagging jaw
the wounds—
wrap them and lay them away.

We might lie for Him
for He might yet be
the Lord we seek.
How could he die?
How could he die?
We are alone now
yet He said
He would be with us
always.
But He is dead.

Let us forget that He is dead.
Let us tell the rest
Who were not here
That He lives—
Someone took His place.
It was done in the night,
in the dark night.
We knew
but they did not.
What a joke this is on Herod
Pilate
Caiaphas
all His enemies.
He has escaped.
He has left the country.
We shall join Him.

Ah, we would lie for Thee
to keep Thee King.
We can not.
Tumbled from the cross
Upon our heaving breasts
Thy body falls
limp.

A nerveless hand is flu
against our treacherou
lips
lying lips
sealed lips.
The sightless eyes
see
our doubtful constanc
traitorous conceit
that would prevent v
failing to concede
the evident defeat
DEATH.

Forgive us, Lord, that we wo
essay
to predicate the work that l
must do
for sinful subjects.
Thanks be to Thee
who by the ineluctable fa
of blood of Thine upo
tuniced forms
renounced our lies
misguided wills
and evident ignorance of
As heavens are high
above the earth
So is Thy way

The Descent From the Cross
by El Greco (1542-1614)

gher
an our way.
man must die
d the whole people
perish not.
He was dead.
ur hands were blooded in His
ood
e have not lied
ur King
has died.

bury Him.
be honest men
ful.
re we not ever so?
is good
that He has such as we
to bury Him
are faithful
nd honest
are His disciples
e have been at the cross.
here were not many there.
The crowd left
wearied
and thirsty
We remained
we are faithful.

Good brother,
good disciple brother
Go.
Crave the right to minister
to our master.
He has no angels.
Pilate will admit you.
Say
You knew this Jesus
loved Him.
Say
you served Him.
Say you are faithful
you would bury Him.
Good brother, go
go to Pilate.

It is a long way
to Pilate's house.
He is Caesar's friend
For Caesar's sake
He spoke the word
"Tradidit eis illum
ut crucifigeretur."
And they crucified Him
and Pilate knew.

Good brother, go to Pilate.
It is a long way
I am afraid.
Pilate is Caesar's friend
Three men died today
Pilate is Caesar's friend.

It is a long road
to Pilate for a fearful man.
It is too long a way.
O bright and holy angels
Come
Ride flaming steeds
to dark earth
to a dead man
on a cross
He must be buried
and we are afraid.
Pilate is Caesar's friend.

In the gloom, the dark gloom
With haunting specters peopled
are two men
not specters.

Noble men of the Jews are ye
Joseph
of Arimathea
Nicodemus
ruler of the Jews.

Where have you been
rulers of the Jews?
members of the Council?
Where were your voices
in the murderous murmuring
the feverish machination
against our King?
You did not consent
to His death.
Where were you?
Why are you here?
Are we not the faithful ones
we his disciples?
We have known Him
been baptized
with the water
and the Word.
You have heard us talk
about Him.
We talk very much.
We were talking just now.
Good brother disciple
Go to Pilate.
There is none to go
to Caesar's friend.
We talk much.

In the gloom, in the darkening gloom
Joseph of Arimathea goes
to Caesar's friend.

Lift your long robes, Joseph
a man must be buried
before the Sabbath.
Run to Pilate
Faster, faster.

The robes held from the filth of
festive streets
will know uncleanness soon
the corpse will vilify.
And you,
ruler of the Jews,
a man unclean
contaminate
on dawning high day will be set
apart
unclean unclean.
Lift the long robe
keep it stainless
for the great stain of Death
upon it.

Nicodemus, how long a night since
trembling
you came
afraid of the Jews
How can a man be born again
when he is old?
And have you learned?
Nicodemus,
is this
your answer?
If a man die
shall he live again?

Mother Mary
was e'er sorrow like unto your
sorrow?
yea, a sword
shall pierce thy side.
O bloodless wound!
O death in life!
Swath Him again
and lay Him down
gently.
The manger is decayed
the stony tomb will hold
thy son
wrapped in swaddling clothes
again
The tomb will not decay.
The open vessel of thy heart
laid bare
contaminate now
by the tomb manger
and the swaddling cloths.

The muffled throb of reverent angels'
wings
Accompanies the slow and solemn
march
to the waiting tomb
The earthquake's dying rumbles
beat the cadenced tread of sorrow.
A fusillade of lightnings like a last
salute illumines all.

Rising from earth a heavier pall of
darkness
thrusts into space the vaulting cover
of our crime.
Look in mercy upon us, O God,
through the thick pall
For we have sinned
Hear our cry through earth-
quake's roar
We have betrayed innocent blood
Have mercy, Lord, on Thy
people, Israel
Have mercy upon all men.

"Now lies the Lord in a most quiet bed
Stillness profound
Steeps like a balm the wounded body
wholly.
More still than the hushed night
brooding around.
The moon is overhead,
Sparkling and small, and somewhere
a faint sound
Of water dropping in a cistern slowly
Now lies the Lord in a most quiet
bed."*

O Sacred Head, now wound
With grief and shame weighe
Now scornfully surrounded
with thorns, Thine only cro

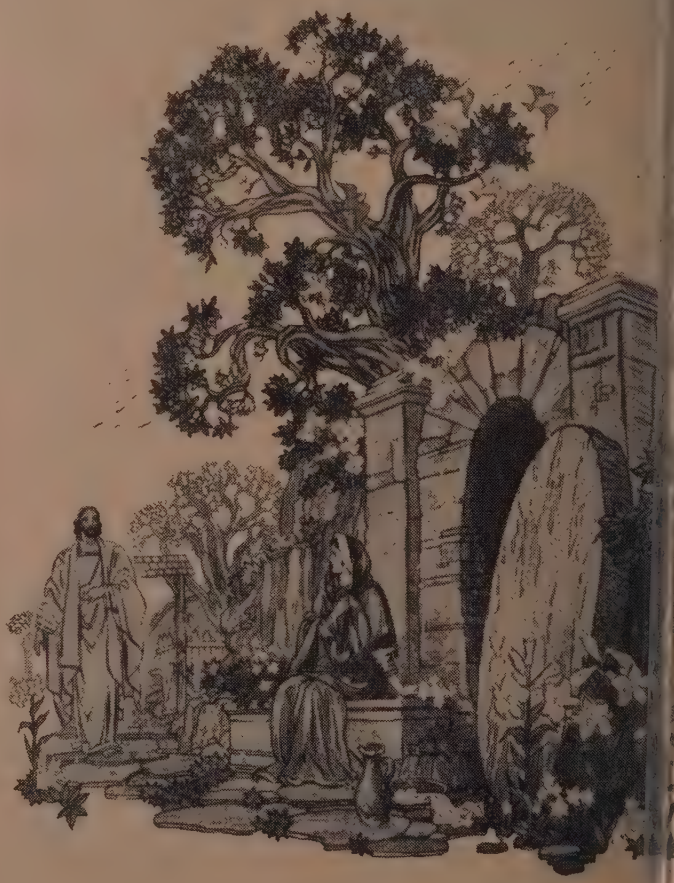
". . . in that quiet room
Darkness prevails, deep darkn
it all
Now rests the Lord in perfect
loneliness."*

O Sacred Head, what glory
What bliss 'til now was Thi

"Now lies the Lord serene, au
apart."*

"Rest well, Beloved, sweetly
That I may cease from furthe
ing,
Rest well, and let me, too, rest
The grave that is prepared for
And holds no further pain for
Doth open Heaven wide, and
the gates of Hell."**

*From Steinhaeuser's *Man of Sorrows*
**From Bach's *The Passion According to*



Central [illegible]

June 17-24, 1958

	Tuesday June 17	Wednesday June 18	Thursday June 19	Friday June 20	Saturday June 21	Sunday June 22	Mon.-Tues. June 23-24
8:30-9:00		Devotions	Devotions	Devotions	Devotions		Devotions
Morning 9:15-12	REGISTRATION FROM 10 A.M.	Reports President Secretary Treasurer WMF Greeting Election of Officers Election of Nominating Committee	Charities Corporations Luther College St. Olaf College Deaconess Hospital Pensions Brotherhood Parish Conservation	Adoption of Budget Joint Union Committee Report	Elections Unfinished Business	Services in Twin City Churches	Unfinished Business
Afternoon 2:00-4:30		Home Missions Foreign Missions Evangelism Book Mission Chaplaincy	Lutheran Co-operation Board of Trustees (except Budget) Church Council	Joint Union Committee Report	Unfinished Business	3:00 p.m. Muskego Service on Seminary Campus Seminary Class Reunions	Unfinished Business
4:30		Committee and District Meetings as announced	Committee and District Meetings as announced	Committee and District Meetings as announced	Committee and District Meetings as announced		
Evening 7:30-9:30	Opening Service with Communion 7:30 District Meetings 9:30	Education (Higher-Parish) Publications YPLL Choral Union	Presentation of Budget	Joint Session with WMF 40th Anniversary Pageant	Unfinished Business	Ordination Service 8:00 p.m.	Unfinished Business

Correspondence

Thanks to the Circulation Department

►During the past four years that I have been in the Air Force I have deeply appreciated LUTHERAN HERALD and the way in which it has kept me close to and a part of the Church even though at times I have been far away and it has been the only connecting link.

Just now I would like to say a special "Thanks" to the Circulation Department for the prompt, efficient, and courteous manner in which they do their work. March 5th in the afternoon I mailed a letter of subscription. Monday, March 10th I received a post card telling me that the subscription was payable only in advance; however, with the card came a packet containing the last four issues of the HERALD, including the March 11th issue. This enabled me to mail the remittance immediately without missing an issue, and it also dismissed any disappointment which may have arisen from the delay, which incidentally was my own fault. So I say, "Thanks."

A/1c DAVID G. NELSON
Bryan AFB, Texas

For the Mentally Retarded

►The news item carried in the March 11 issue of LUTHERAN HERALD entitled "More Church Work for Mentally Retarded" merits a second and thorough look. The school aged mentally retarded child's religious education is being sadly neglected in most states and churches. This neglected area must not and need not continue.

A group in this city have taken this problem seriously and are currently formulating a program of Sunday school instruction for the retarded children of the community with the help of planning and teaching materials secured from the Lutheran Church—Missouri Synod. This program is a united Protestant effort with the teaching responsibility being carried by one single church staff.

As concerned Christians we must remember that although children may differ in their intellectual endow they all have the same spiritua emotional needs. Let us act so meet these needs.

NORMAN TOLO, Executive Dire
Sheltering Arms
Child Guidance Center
St. Joseph, Mo.

Three Pertinent Questions

In recent issues you have gen invited comments and question your readers. The fact that you such an invitation is the best evidence of sincerity.

First, I wish to compliment the marked improvement in re sues of the HERALD. It would be ideal if the HERALD habit co cultivated in every home. Tha course, out of the question as we have 16 or more different L church bodies, each maintai fully-equipped and fully-staffe lishing department, each pu one or more weekly or monthly and other printed matter.

That brings to mind these ver nent questions asked by many both Lutherans and non-Luthe

"If the Lutherans are so rig are they so divided?"

"Why is the merger progre slowly?"

"Where are the road block

There was a time when the l question was a somewhat vali for delay—but that reason f passed into oblivion many ye No noticeable progress has be since the Old Norsk, The F and the Hauges Synods were into the E.L.C. That was m 40 years ago, mind you. The States Constitution was fra adopted and the U.S.A. fo much less time.

Now, there may be some r reason for all this delay. It w good for the Church if th leaders would explain frank those reasons are. I am much to agree with Dr. Reinartz merger should be made as as possible and should be acc as soon as possible.

If eventually, why not now

ALF O. NELS
Silverton, Ore

Fortnightly Review (Continued from page 13)

Earlier in the day, Mr. Adlai Stevenson concluded a fact-studded presentation with the question: "Why don't we glory in the desire to help? I have seen no repeal of the command to love your neighbor."

Former President Truman encouraged Democratic support of the Administration's program: "If the Democrats in Congress refuse to spend at least as much for foreign economic assistance as this Administration recommends, we will never be able to explain it. People will forgive us for spending too much in the search for peace; they will never forgive us for refusing to spend enough."

A delightful family touch developed in the dinner meeting, reflecting an informal-at-home quality that I believe is an American character trait. The conference had been meeting on Secretary Foster Dulles' seventieth birthday. It took no more than a hint from the conference chairman before the entire dinner assembly broke out in singing "Happy birthday, dear Foster."

During the afternoon forum period, Dr. J. W. Behnken, president of the Lutheran Church — Missouri Synod, rose to make a brief statement emphasizing the necessity to pray for our nation. *Ora et labora:* pray and work. It will be our privilege to pray in our church services and in our homes. And it is our concomitant privilege to work, to write our representatives in Congress, telling them they need not fear voting the foreign aid program; the people will support them.

FREDRIK A. SCHIOTZ
President, ELC

For the Family Altar

J. R. Hestenes

[the First Sunday After Easter **Job—Victorious in Faith**

The Lesson: Acts 13:26-39 • The Gospel: Luke 24:36-43

Monday, April 7

BLESSED INVENTORY

Read Job 1:1-3

· was a man . . . whose name was d that man was blameless and up- ne who feared God, and turned om evil.

one who knew Job would be apt that he had it good. He was a hal chieftan, had immense wealth uence, was famous for his piety, and consideration of the needs of He had seven sons and three daugh- d was "the greatest of all the peo- ne east."

there is no doubt that Job him- nted his blessings and acknowl- hem as gifts from God. He valued ng he had, not least his faith. e would have opportunity to have of values tested, and he would o be a true believer in God.

· us counting our blessings, too, Heavenly Father, numbering first ship we have with Thee, and the hat sustains us. Help us to cherish 's bestowed upon us, and use them y. Amen.

+

Tuesday, April 8

THE DAY OF TROUBLE

Read Job 19:8-11

"He has stripped from me my glory, and taken the crown from my head."

Job's fortunes were suddenly changed. His wealth was wiped out. His family of sons was killed. Next, his health was attacked by a loathsome disease. Finally, he lost the sympathy of his friends. Even his wife suggested to him that he should "curse God and die."

Could Job understand what was happening to him? Did he know that Satan was trying to make him deny God, lose faith in Him? This was the reason for the visitation of trouble; to see if Job had "prosperity faith" or if it was the real thing.

Search my heart, O God, and see whether I love Thee for Thyself, or whether I think I love Thee, because of the blessings I have at Thine hand. Let me ask whether I could still love Thee if I were of a different color, or if I lived on the bounty of others. Let me be sure that the faith I have is not dependent upon anything but Thy love. Amen.

+

Wednesday, April 9

PATIENT IN TRIAL

Read James 5:11

You have heard of the patience of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

The patience of Job is classic. He sorrowed, it is true. He would not have been human, had he not. And while he sat in deep misery, both inside and out, he had to listen to the speeches of three men who came to visit him. They brought no comfort. They only accused him of being guilty; he deserved it. But Job was patient. He knew he was not being visited for wickedness. Somehow he knew that it was "lawful for God to do what he will with his own." Quietly, Job was searching out for the reason this had happened to him. But he kept God in the picture.

Clothe us in patience, Heavenly Father; the true patience that belongs to good faith. So that we do not become upset by trial, whether it be great or slight. Patience works hope and keeps our eyes trained on Thee. Amen.

+

Thursday, April 10

BLESSED BE GOD

Read Job 1:20-21

e Lord gave, and the Lord has away; blessed be the name of the

s statement reveals the true stature . He was God's man in prosperity versity. One of the easiest things world to say is the first part of the ent: "The Lord gave," then add, thank you, "Blessed be the name e Lord." But to say the reverse, ean it, calls for something more than ine Christianity. But Job had the that could say, "The Lord has away—Blessed be the name of the

ild me up to such a stature in the O Holy Spirit, that I shall be a er on both sides of the fence of both in green pastures and in the of drought; both under the warmth e sun of happiness and under the s of grief. Whether my lot be joy or w, let me say "Blessed be Thy ." Not without Thy help can this ne. Make me thoroughly Christian. n.

Friday, April 11

FAITH VICTORIOUS

Read Job 19:25-27

"For I know that my Redeemer lives . . . whom I shall see on my side, and my eyes shall behold, and not another."

This is one of the grand statements of the Book of Job, and of the whole Bible. It looks beyond the worst that life can do and brings the viewer to the high place of victory. The last great enemy is death and there is victory even over that. "I know that my Redeemer lives!" And because He lives, I shall see Him. This is the farthest reach of Christian faith. It rewards in terms of assurance and hope such as nothing else can.

I beseech Thee, O Jesus, to bring to my mind and heart every word You have spoken on Victory over sin, death, and the Devil. And impress them upon me so that I shall know assuredly that because You live, I too, shall live. By the faith given unto me, apply that victory to me. I would not be a victim of things, nor of the Powers of Darkness. Make me victorious in Thee. Amen.

+

Saturday, April 12

RESTORATION

Read Job 42:10-17

And after this Job lived a hundred and forty years, and saw his sons and his son's sons, four generations. And Job died, an old man, and full of days.

"The Lord gave Job twice as much as he had before." This reads like a "storybook ending." In a sense Job was rewarded for being a man of faith through his whole, awful trial. He had shown that he loved God even when he was stripped of all the outward blessings of God.

This does not mean that if you serve God you will find yourself loaded down with this world's goods! Sometimes the very opposite is true. But the underlying lesson we want here is that those who are with God and under His loving care and protection are provided for in all things. And the most wonderful provision of God is faith that saves.

We pray for prosperity, blessed Father; for life, enough of this world's goods to meet the needs of the day; and for spiritual life, faith to save that we may be Thine now and in eternity. Amen.

Ordass Man Removed

Dr. Andras Keken has been removed as editor of the Hungarian Lutheran Church's weekly periodical, *Evangelikus Elet,* presumably because of his loyalty to Bishop Ordass.

In the Feb. 16th issue of the church paper, the last to carry Dr. Keken's name as editor, he asserted that Bishop Ordass must remain in office as head of the Southern District of the Church and as first vice president of the Lutheran World Federation.

Earlier, Bishop Ordass had been ousted as presiding bishop of the Hungarian Church and has since been the target of increasing attacks by the Communist regime, which has charged him with a "policy of non-cooperation with the government" because of his refusal to sign an agreement with the State.

When the Feb. 23rd issue of *Evangelikus Elet* arrived at headquarters of the Lutheran World Federation in Geneva, Switzerland, it was learned that Dr. Keken had been replaced as editor by a Geza Juhasz, who was not further identified. Bishop Ordass had earlier been relieved as editor-in-chief of the paper.

15,000 Church TV Programs Placed

More than 15,000 programs were placed on TV stations last year by the National Council of Churches' Broadcasting and Film Commission, it was reported at the group's annual meeting in New York.

Of these, 56 were half-hour network programs presented over 140 CBS or NBC stations. In addition the agency sponsored 260 radio programs. The commission's annual report was presented by Dr. S. Franklin Mack of New York, its executive director.

Dr. Mack cited three "hit" TV programs produced by the commission which have received awards and "avalanches of fan mail." These are, he said, *Look Up and Live,* a series for teenagers, which recently was given a Sylvania Award; *Frontiers of Faith,* in which segments of the series are presented alternately by Protestants, Roman Catholics, and Jews; and *Off to Adventure,* a new children's series.

"A highlight of 1957 was the critical acclaim in the press for the summer TV program, *The Seeking Years,*" Dr. Mack said. "Seldom have we had such press notices or such widespread industry approval of our programs." The program was part of the *Look Up and Live* series.

New Church; New Budget

A benevolence goal of $39,175,207 for 1959 has been proposed for the new United Presbyterian Church in the USA. The denomination will be formed May 28 in Pittsburgh, Pa., with the merger of the Presbyterian Church in the USA and the United Presbyterian Church of North America.

The 1958 benevolence budget of the Presbyterian USA body is $35,748,211 and for the United Presbyterians, $2,700,000.

Study Clergy Anxieties

Anxieties of ministers, ass with their pastoral calling and may lead to physical ailments, der study by the Pastoral Care ment of the Baptist Hospital an man Gray School of Medicine in Carolina.

Dr. Albert L. Meiburg, dep associate director in charge project, said the study is desig aid the medical profession a provide ministers with facts might help them avoid some pitfalls" common to their profe

Medical histories of 1,000 m treated at the hospital in the years are being studied in the Dr. Meiburg said. An interp of the results of the study, co the cases with 1,000 other m tients in the same period, will lished upon the project's compl

In a preliminary report on 1 isters, who were predominant tist but included ministers fr other Protestant denominations searchers reported that the a was from 20 through 80 years,

KOREAN SMILES—The Rev. Chunn Peel-soon (center) was recently elected of the Presbyterian Church in Korea. He is flanked by two former moderators dressed in the country's traditional formal winter garb. Mr. Chunn is pas 61-year-old Yunn Dong Presbyterian Church in Seoul.

number were admitted to the between the ages of 30 and number of admittances de- steadily in each succeeding five- iod until the age 60-64, when s a slight increase.

common illnesses were those g emotional disorders, 26 cases, per cent, coming under this tion.

eport noted there was specific tion bearing on the vocational- elationship in 22 cases. Main al factors "operating in the ill- f the patients" were listed as: Problems relating to overwork—3 cases.

Problems relating to minister's oncept of evangelism—5 cases. Problems relating to the minis- er's uncertainty of his voca- ion—4 cases.

hose having problems related rwork, a number "complained ng multiple responsibilities and ve demands made upon them. they allowed themselves little or recreation . . . Overwork re- to a building program was seen r cases where ministers came to spital complaining of nervous- headaches, and depressed feel-

Building Stress

of these ministers, the report ad just completed building pro- and "the other two had en- red problems or had had to make t decisions in regard to the g plans."

hose having problems relating to ept of evangelism, two ministers enced the onset of their illness g or at the conclusion of an evan- c campaign. Another felt de- d because he could not save more e. . . ."

those with problems relating to onal uncertainty, the report said, generally held concept that one the ministry only in obedience divine call operates to intensify ty among ministers who begin oubt or question their fitness for profession."

inisters who had such doubts, the t added, often reported headaches,

SHUT-INS HEAR SERVICES—A number of churches are making it possible for "shut-ins" to hear worship services by telephone wire direct to their homes. Shown using such a specially installed communications system is Mrs. John Klemeyer of Rutherford, N. J., a member of St. John's Lutheran Church there.

anxiety states, or abdominal pains. The symptoms sometimes disappeared when the minister was away from the parish.

"Marital conflict is almost as taboo among the ministry as vocational uncertainty," the preliminary report said. "The pastor must be the husband of one wife and must rule his household well. When a difficulty in his own marriage develops, the minister tends to struggle along the best he can since it is difficult for him to find a discreet source of help. In several of the cases just described an element of marital conflict was involved."

Church College Faculty Salaries Below Average

Salaries of professors at small, private liberal arts colleges, most of which are church-related, are much lower, on the average, than those for other institutions of higher learning, the U.S. Office of Education reports.

The "mean salary" for a full professor on the faculty of such colleges is only $6,540 a year, the government agency said, after a survey of faculty salaries in more than 1,150 colleges and universities.

"Mean salary" is the statistical point at which half the faculty members are above and half below. Since faculties vary in size from college to college, it is deemed to be more meaningful than would an average.

The mean salary of full professors in state teachers colleges is $7,440 a year, the survey showed. In the large private universities, some of which are church-related, but the majority independently endowed, the mean salary for a full professor is $8,860, while in state universities it is now $8,940.

The average salary for all college faculty members throughout the United States for the academic year 1957-58 is $6,120, the Office of Education reported.

Secretary of Health, Education and Welfare Marion B. Folsom termed faculty salaries "shamefully low." "College teachers are key members of our society," he said. "They train most of the future leaders in all walks of life.

"They must receive greater rewards, if we are to attract and hold those with the best qualifications for teaching the young men and women of this country."

The average small liberal arts college charged $553 in tuition and fees. The average private university charges $701; the average state university $349.

New ULCA Headquarters

The new $2,500,000 Muhlenberg Building, Philadelphia headquarters of the United Lutheran Church in America, was dedicated March 10.

The new structure is of Georgian Colonial style and is located in the Germantown section of the city. It replaces the downtown location which has been headquarters of the church.

Canadian Lutheran Seminaries to Unite

The two Lutheran theological seminaries in Saskatoon, Sask., Canada, plan to unite operations on September 1 of this year, provided final approval is granted by synodical conventions this summer and fall.

The two schools involved are Luther Theological Seminary, operated by the ELC, and the Lutheran College and Seminary, operated by the Western Canada Synod of The United Lutheran Church in America. Both are affiliated colleges of the university of Saskatchewan.

While there has been a high degree of classwork co-operation between the two institutions for many years, the educational program has been under two administrations. The plan is to use classroom facilities of both schools.

Present faculty members of both institutions will continue to serve. They are Dr. C. Kleiner (ULCA), Church History; Prof. Otto A. Olson, Jr. (Aug), New Testament; Prof. Martin Leesberg (ALC), Old Testament; Prof. T. P. Solem (ELC), Dogmatics; Dr. G. O. Evenson (ELC), New Testament; and Dr. O. K. Storaasli (ELC), president and New Testament.

An 11-member Board of Regents, with representatives from the ULCA, Augustana, ALC, UELC, and the ELC, will manage the affairs of the new institution under the Board of Education of the ELC. The Lutheran Free Church has thus far declined to participate in this co-operative venture.

The combined student body will number about 50 students.

Oldest Lutheran Church

The State Historical Society of Wisconsin, through its Sites and Markers Commission, recently approved the erection of an official marker at Freistadt, Wis.

The marker is to identify the oldest Lutheran church in Wisconsin, Trinity Lutheran of Freistadt. The congregation was established in 1839, when 20 families settled there. Its first house of worship, a crudely constructed log cabin, built in 1840, also served as school. The cash outlay for the first house of worship amounted to $45.50. A second church, constructed of brick, was dedicated on July 1, 1845 in a service which lasted six and a half hours.

The first pastor of the church was the Rev. L. F. E. Krause who began his ministry in 1841. The congregation served as host at the organizational meeting of the Buffalo Synod in 1845. However, in 1848, a portion of the congregation severed its membership with that Synod and joined The Lutheran Church—Missouri Synod. In the course of the years, a total of 63 sons and daughters of the church have entered the pastoral and teaching ministry of the synod.

Pastors' Week Set

Wartburg Theological Seminary, Dubuque, Iowa, will hold its third annual Study Week in Pastoral Psychology, June 16-20.

Dr. Paul L. Holmer, professor of philosophy at the University of Minnesota, will be the guest lecturer. Dr. Holmer has been visiting lecturer at both Garrett Biblical Institute and Chicago Lutheran Seminary, was a Fulbright research professor at the University of Copenhagen, and turer at Frankfurt University i many. His topic for the week "Reflections on Contemporary ogy and Philosophy."

Dr. Wm. E. Hulme, profe pastoral theology and pastoral ing at Wartburg, will complete time faculty with a series of lect "Pastoral Therapy."

The evening programs inclu cial speakers on ministry to al group therapy, current trends i tian education, and ministry aged. The cost of the week, i board and room, is $25.00.

To House 400 Aged

Four hundred persons now l social security and old age a will find homes in a 419-unit area in Hastings, Neb. operate Evangelical Lutheran Good S Society.

It is the most ambitious p the society, which is backed American Lutheran Church, a general superintendent, the R gust Hoeger of Fargo, N. D.

The society, which operates 5 and two hospitals in a dozen states, has an option to buy maining 386 units in the 805-u ing development.

HOUSING FOR AGED—The Evangelical Lutheran Good Samaritan Society of the ALC) has acquired 419 units of this 805 unit housing project in Has to provide homes for the aged (see story).

CIAL ELECTION MEETING THE SOUTH DAKOTA DISTRICT

congregations of the South ta District are hereby advised their delegates to the General ention of The Evangelical Lu- n Church, meeting at Central eran Church in Minneapolis, will convened for a Special District ention at 4:30 p.m. Friday, June 958, for the purpose of electing strict president to succeed the Dr. L. A. Pierson, whom God d from this life Monday, March 958.

ntil a successor to Dr. Pierson is ted and takes office, the vice- ident of the district, the Rev. ett O. Gilbertson, will serve as g president. All business per- ng to the work of the district ld be addressed to him at 709 n St., Brookings, South Dakota.

Fredrik A. Schiotz, President

r Rolls Boost rald Subscriptions

e more congregations have been to the list of LUTHERAN HERALD r roll" churches. These congre- s have recently placed every er family on the subscription list: vary, Honolulu, Hawaii — the Stanley Gjervik

th Coon Prairie, Cashton, Wis. Rev. N. R. Hjermstad

rist, East Meadow, L. I., N. Y.— ev. Vernon Holte

r Savior's Larslan, Mont.—the Luther Larson

n, Viking, Minn.—the Rev. T. ltzin.

Bend, Milan, Minn.—the Rev. Grefsrud.

rist, Salem, S. Dak. and St. Mat- s, Spencer, S. Dak.—the Rev. John elson.

n, Berthold, N. Dak.—the Rev. C. Palmquist.

ere are now 305 congregations ELC on the HERALD honor roll. e were 85 such congregations last These group subscriptions plus wed individual interest in LUTHER- HERALD have added nearly 20,000 subscribers.

LENTEN LAWN DISPLAY—"Take Time to Be Holy" is the message of this Lenten display erected in front of Ascension Church, Milwaukee, Wis. The congregation is well-known for its lawn displays of previous years. The Rev. Hoover Grimsby is pastor.

People

Dr. L. A. Pierson, president of the South Dakota district of the ELC, died of a heart attack at his home in Sioux Falls, S. Dak. on March 17. Funeral services were held in Sioux Falls on March 20, and Forest City, Iowa on March 21. Obituary later.

The Rev. Hjalmar F. Hanson has resigned as pastor of Granite Falls Church, Granite Falls, Minn. to accept a call from the Board of Home Missions to begin an ELC congregation in Mexico City, Mexico. He will begin his new work on July 1 and is anxious to learn the names of people living in Mexico City who might be interested in this new English-speaking congregation.

The Rev. J. O. Holum, who has been visitation pastor at Central Church, Minneapolis for the past 10 years, has resigned his position and will retire on July 1.

Magnus I. Ronning, who served for 12 years on the Board of Charities of the ELC, was honored by his colleagues of the Continental Illinois National Bank and Trust Co. of Chicago on the occasion of his retirement last month. He has been a second vice president in the bond department. Mr. Ronning also helped organize Lutheran Charities of Chicago and was a director and president of that organization from 1936 to 1957.

The Rev. Arthur Sorensen was recently installed as pastor of the Lunder-Round Prairie parish near Albert Lea, Minn. by the Rev. G. B. Odegaard. Pastor Sorensen previously served a parish at Rothsay, Minn.

The Rev. George S. Natwick of Hutchinson, Minn. is serving as supply pastor at Morningside Church, Sioux City, Ia., during the illness of **the Rev. George P. Larson.**

Miss Janet Schaeffer of Hazen, N. Dak. was recently installed as a parish worker at First Church, Alexandria, Minn., the Rev. Oliver Ruud, pastor.

The Rev. Raymond H. Peterson has resigned as pastor at Revere, Minn. to accept a call to be youth pastor of Zion Church, Staten Island, N. Y., where the Rev. Floyd Lien is pastor. He will begin his new work on June 1.

AIRCRAFT EMPLOYEES HELP HOME—E. Don Moe, right, director of the Parkland Lutheran Children's Home, Everett, Wash., is shown receiving a check for $2,000 from the Boeing Employee's Good Neighbor Fund. Handing Mr. Moe the gift from the Seattle firm is Mr. R. B. Ferguson. Arrangements for the gift, which will be used for emergency building repair, were made by the Rev. A. W. Erickson, left, pastor of the Renton Lutheran Church, and Peter Peterson (second right), president of the Renton congregation's Brotherhood.

Miss Ina Bredenberg was installed as parish worker and co-ordinator of organizations at First Church, St. Louis Park, Minn., this month. For the past five years she has served as a parish worker at St. Timothy's Church, Chicago. The Rev. Stewart Dale is pastor at First Church.

The Rev. N. L. Otterstad was installed this month as an assistant pastor at First Church, Northwood, Ia. The Rev. Oscar Mikkelson is senior pastor.

The Rev. Jacob Askeland is moving this month from Peever, S. Dak., to Wessington Springs, S. Dak., where he will serve a four-church parish including Bethlehem, Earlville, Salem, and Solberg Churches.

The Rev. Neil Eckstein, formerly pastor at Central Church, Stoughton, Wis., is now serving Trinity Church, Philadelphia, Pa.

The Rev. Robert L. Henriksen, formerly of Kadoka, S. Dak., is now assistant pastor at Trinity Church, Rapid City, S. Dak., the Rev. J. David Larsen, pastor.

Dr. W. K. Taylor, choir director at First Church, Fessenden, N. Dak. for the past 20 years, was recently honored by his congregation with a Choral Union life membership pin.

The Rev. Harvey O. Gilbertson, formerly of Mason City, Ia., is now serving a three-church parish in Lake Mills, Ia. consisting of Sion, Bristol, and Deer Creek Churches.

Churches

Mason City, Ia.—"The River" is the title of a 253-page history of Trinity Church written by Mrs. Nils Andersen, a member of the congregation. The book, which chronicles the story of the congregation, is published by Graphic Press in Lake Mills, Ia.

Dutton, Mont.—Bethany Church recently dedicated its new parsonage. For the past 17 years the congregation has been a part of the Choteau parish served by the Rev. A. Bernard Gravdal, but now has become a separate parish. Student intern C. Richard Johnson is serving the congregation this year and living with his family in the new parsonage.

St. Paul, Minn.—Two stained glass windows were dedicated recently by Como Park Church, the Rev. Otto Schmidt, pastor. The two windows, one depicting Advent and the other Christmas, are in a series which pictures the church year.

Moorhead, Minn.—The Lenten Calendar of Trinity Church, the Rev. Oscar Anderson, pastor, includes the following: Lenten services on Wednesday and Thursday evenings, Bible studies for women on Tuesday mornings, a men's Bible fellowship at a cafe on Friday noons, and a daily five-minute radio program at 7 a.m. over station KVOX.

Mankato, Minnesota — B
Church, the Rev. Jennings F
the Rev. Duane Ulleland, past
recently to purchase adjoining
for future expansion of parish
Although there are no buildi
at present, it is probable that
gregation will build a new ch
remodel its present structure
cational uses.

Obituaries

Mrs. Jensene M. Feroe, n
two pastors of the ELC, die
nezer Home, Minneapolis,
February 22 at the age of 80
was born April 1, 1877 nea
Falls, Minn. She was marrie
1906 to Albert K. Feroe. Th
in Madison, Minn., where he
ciated with the Lutheran
School from 1897 to 1932 as
and president. Mr. Feroe die
Funeral services for Mrs. F
conducted by the Rev. Reub
berg in Faith Church, Madis
Survivors include two sons,
Jennings Feroe of Mankato,
the Rev. Arthur Feroe of
Wis.

Jon K. Oiseth died Ma
Rochester, Minn. at the a
years. He had been a stude
ology at the University of
in Germany since 1955, bu
to the United States becau
health in February of this
attended St. Olaf College for
He was a member of Grace
Grange, Ill., at the time of
Funeral services were hel
Church, Albert Lea, Minn.,
6. Jon was the son of Mr.
K. A. Oiseth of La Gran

Mrs. Ed Gunderson (n
Helland) died at Northfield,
on January 28 at the age
She was born in Roland,
January 16, 1890. For the la
she has lived in Northfield,
and has during that time be
ber of St. John's Luthera
Surviving are her husband E
son and two sons, Ernest of
and Blaine, a pastor at
Washington. Services wer
St. John's Church on Janua
tor B. R. Biorn officiating.

nnouncements

Conventions

n WMF, May 6, Old East Paint urch, Waterville, Iowa.

WMF, Apr. 22, Vangen Church, Hill, S. Dak.

ion WMF, Apr. 22, Scandia Church, e, S. Dak. Speaker: Miss Belva Nersionary to Colombia.

Region WMF, May 1, St. Peter Minnewaukan, N. Dak.

on-West River WMF, Apr. 16, Pollock, S. Dak. Speaker: Miss Belva Nerlien, missionary to Colombia.

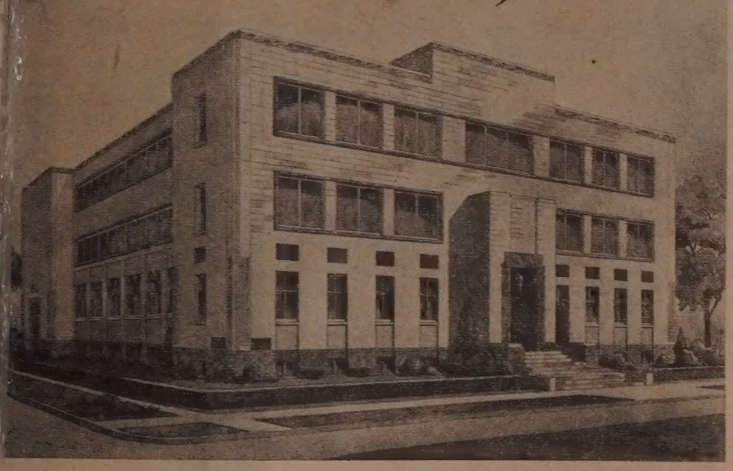
Hudson WMF, Apr. 25, North Rush River, Baldwin, Wis. Speakers: Miss Marjorie Bly, missionary to Formosa, and Mrs. Byron Nelson.

Black Hills WMF, Apr. 18, Newell, S. Dak. Speaker: Miss Belva Nerlien, missionary to Colombia.

Denver WMF, Apr. 19, Trinity Lutheran Church, Fowler, Colo. Speaker: Miss Belva Nerlien, missionary to Colombia.

Harvey Ct. Luther League, Apr. 27, First Luth. Church, New Rockford, N. Dak. Highlights: P.T.M. banquet, guest speaker, movie.

Our Record in 1957



- A NEW BUILDING. The planning and bringing to completion in 1957 of our enlarged and modernized Home Office building has been an exciting project.
- INCREASE IN BUSINESS. A 32.7% increase in issued life insurance over the preceding year is encouraging evidence of the esteem in which our product and our service is held by policyowners in 22 states.
- INSURANCE IN FORCE. Lutherans now own over $435,000,000 of Lutheran Mutual life insurance. By the end of 1958, we will be near the half billion mark.
- ASSETS. Our assets now amount to $89,963,601, an increase of over $8,000,000 in the last twelve months.
- INCOME. Total for 1957 was $15,383,496, up from $13,868,953 in 1956.
- SURPLUS FUNDS. An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $6,983,355.

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

Want Ads

For Sale—Pilcher Pipe Organ, 12 rank, electro-pneumatic action. Please write the Rev. C. H. Nelson, Zion Lutheran Church, Appleton, Minn.

Church building and equipment for sale: Sealed bids will be received by the Board of Trustees of the Lakota Lutheran Church for a frame church building size 27x56 feet, and other equipment consisting of hot air oil furnace, hot water heater, electric stove and sink, on the 15th day of April, 1958, at 8:00 o'clock p.m.

Bids on building and equipment may be made together or separately. Mail or deliver all bids to the undersigned prior to the time above set forth. Board reserves the right to reject any or all bids.

Howard Chalmers
Sec. Lakota Lutheran Church
Lakota, N. Dak.

Changes of Address for ELC Pastors

Milton C. Brown, Jr., c/o Mrs. Anna Hinck, Barryville, N. Y., 2-19-58

Arne Christianson, 6650 Montezuma Road, San Diego 15, Calif., 3-15-58

Harvey O. Gilbertson, Rte. No. 1, Lake Mills, Ia., 3-1-58

Roy Harrisville, Dusslingen bei Tubingen, Pulvermuhle, Germany, 2-27-58

Roger W. Nostbakken, 44 Vandeventer Ave., Princeton, N. J., 3-15-58

Carl Grindberg, Maskell, Neb., 3-1-58

J. M. Johnson, 1130 M. Ave., Nevada, Ia., 2-11-58

David Luttio, Augustana Academy, Canton, S. Dak., 3-1-58

Harold I. Nelson, 717 Chambers St., Ottawa, Ill., 2-16-58

H. J. Madland, 1418 Milton, Des Moines 16, Ia., 3-1-58

Richard N. Rem, Larsen, Wis., 3-1-58

Harold Siqueland, 525 Dexter Ave., Seattle 9, Wash., 2-10-58

Jacob Askeland, Wessington Springs, S. Dak., 3-25-58

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

120-acre farm in Chisago County, Minn. Near Lutheran church. Wish to sell for health reasons. 556-1A

Businesses

Rest Home in NW Wis. City. Serves 10; 11 rooms including owner's residence; furnished; 3 lots with garden space and bearing fruit trees. Retiring due to age and health. 556-2C

FOR RENT

Homes

Sleeping room for young man or woman in clean Christian home in N Mpls. Kitchen

privileges optional. Close to ELC church and transportation. 556-3B

Widow wishes to share home. Convenient to Lutheran church. Reasonable. 556-4B

Businesses

Standard station located in S Mont. city. 556-5C

WANTED TO RENT

Farms

200-320 acre modern dairy farm in WC Minn. 556-6A

Homes

Lutheran Pastor and wife want furnished house in Mpls or Northfield, Minn., during summer months beginning June 6. 556-7B

POSITIONS WANTED

Group work position in Mpls or St. Paul area. 5 yrs experience with Nat'l Group Work Agency. Graduate of church college. 556-8D

Mature legal secretary desires position. Would be interested in secretarial work in office or for Lutheran church. 556-9D

Woman with experience on Elliot-Fisher or Senamatic bookkeeping machines, desires office work. 556-10D

Middle-aged couple in good health would like year-round work. Have farm background and experience as caretaker and handy with tools. Can give references. 556-11E

Man, married, 45 yrs of age, Lutheran desires position as grocery manager. 2½ yrs experience. High school education. Would also consider other work, except farming. 556-12E

Male bookkeeper with correspondence training would like bookkeeping job. 556-13E

Experienced youth director, 32 yrs old, married, desires work in youth work in either church school or in Lutheran church. 556-14E

Experienced youth director and teacher desires summer camp position, preferably church or Bible camp. 556-15E

HELP WANTED

Middle-aged woman to keep house for Mpls employed couple. Must be good cook; Scandinavian preferred. Must furnish references. Located in area of W Minnehaha Pkwy. Near bus. 556-16F

Manager for credit bureau in C Minnesota community. 556-17G

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC and KTRF; 7:30 p.m. on WLS; 9:00 p.m. on KFBK; 9:30 p.m. on WNAX and KTW; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

. . . IN THE NORWEGIAN LANGUAG

Bibles

No. N

No. N30—Black leatheroid binding. Large, clear type, ideal for the older reader. Revised translation of 1930. Size 5½x8¾. Net, $6.50
Code 30-452

Specimen of Type, No. N30

ı natten og
t at du er
; for ingen
ı du gjør,

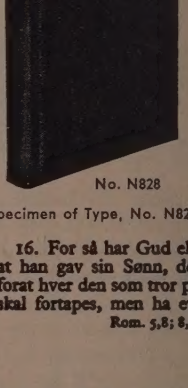
16. For så har Gud elsk
at han gav sin Sønn, den
forat hver den som tror på
skal fortapes, men ha ev

No. NR043—Black cloth binding. Red edges, clear, heavy type. Revised translation of 1930. Size 4¼x7x1¼. Net, $1.25
Code 30-459

Specimen of Type, No. NR043

**5. Du skal ikke tilbede dem og ikk
tjene dem; for jeg, Herren din Gud, e
en nidkjær Gud, som hjemsøker fedre
misgjerninger på barn inntil tredje**

Testaments



No. N828

No. N828—Black cloth binding. Red edges. Printed in clear style, heavy type. The Norwegian Bible Society translation of 1930, with new Norwegian spelling. Latin type. Size 3½x5¼. Net. 55c
Code 30-475

Specimen of Type, No. N828

No. N70—Black cloth binding. Large, clear type (same as given above for Bible N30). With Psalms. Net, $3.50
Code 30-455

natten og
at du er
for ingen
du gjør,

**16. For så har Gud elsket
at han gav sin Sønn, den e
forat hver den som tror på ha
skal fortapes, men ha evig l**

Rom. 5,8; 8,32.

No. LTI—Cloth Binding. Old translation. Size 4x6x¾. Net, 35c
Code 30-487

Hymnal

No. 1S—Hymnbook text edition, printed in large type. Black cloth binding. Size 4½x7½.

Co

Devotional Books

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Fifty meditations—interesting and inspirational—in extra-large, extra-readabl pe.

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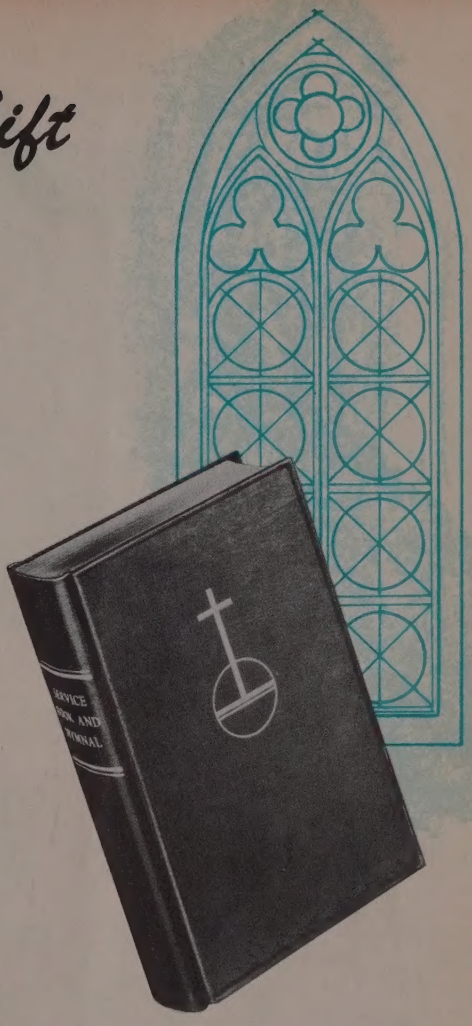

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You will enjoy having your own hymnbook and becoming more familiar with the rich musical heritage of our church as you use your copy at Sunday services and other church meetings, and for family singing and devotions in your home. Remember the new confirmand or graduate with a gift of the new SERVICE BOOK AND HYMNAL.

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6-9 copies (identical lettering)	.18	.25	.30
10 or over (identical lettering)	.15	.20	.25

Stock is received in limited quantities once a week from the hymnbook printer. In turn, orders are being shipped to each customer in sequence as they are received by us. Earliest orders received are now being shipped. It will take several weeks to complete shipment of all orders received thus far.

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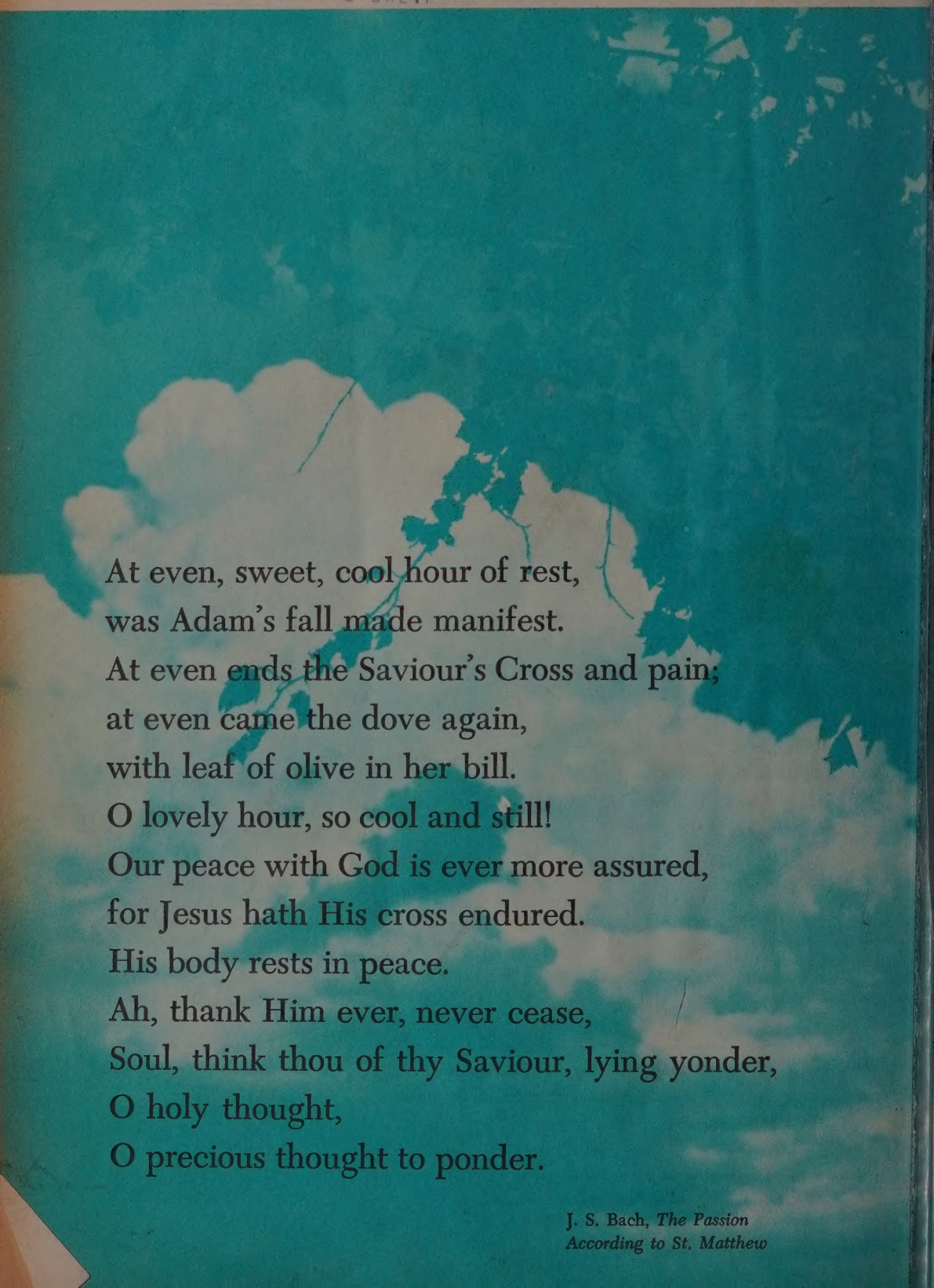

At even, sweet, cool hour of rest,
was Adam's fall made manifest.
At even ends the Saviour's Cross and pain;
at even came the dove again,
with leaf of olive in her bill.
O lovely hour, so cool and still!
Our peace with God is ever more assured,
for Jesus hath His cross endured.
His body rests in peace.
Ah, thank Him ever, never cease,
Soul, think thou of thy Saviour, lying yonder,
O holy thought,
O precious thought to ponder.

J. S. Bach, *The Passion According to St. Matthew*